

Poetry.

"WHAT NEXT."

A mother sat stitching and stitching away;
It rained, and her boys were indoors at play,
When one of them came and leaned on her chair,
And said, with a touchingly wearied-out air:
"We've played every play in the world that we
know;

Now, what shall we do?"

Before poor mamma had a chance to reply,
The rest of the little ones gathered close by;
And the sum of their troubles all seemed the
same—

"We wish that we knew some wonderful game;
We've been sailors and soldiers, and fought bat-
tles, too;

Now what shall we do?"

Mamma thought for a moment, then gayly replied:
"Build a palae of blocks, with a portico wide,
And play that the owner had money to spend,
And wanted to decorate rooms without end,
And ordered some pictures painted by you;
That's what you can do.

"Now each take a pencil and paper, and draw
The most wonderful thing that you ever saw;
A lily, a sunset, a shore, or a sea,
A gorgeous-winged butterfly chasing a bee;
Or—three little boys, that are saying, like you,
"Now, what shall we do?"

The brightened-children took pencils in hand,
(As amateur artists, you'll all understand),
And worked at their pictures until it was plain
The funny gray clouds had forgotten to rain;
And mamma had a res (not a long one, 'tis true)
From, "What shall we do?"

Oh! sweet patient mothers, in this earnest way
You are doing life's work while your little ones
play;

You are fashioning souls that hereafter shall rise,
God's beautiful angels, winged, to the skies;
And Heaven makes reply to your "What shall
we do?"

Since love teaches you.

Contributions.

THE SABBATH-SCHOOL TEACHER DURING THE WEEK.

PROF. C. T. BLUE.

The all important question that in-
spires the sincere and faithful worker in
the vineyard of the Lord, is, How shall I
direct my talents and energies, that they
may subserve the highest and noblest,
purposes in furthering the work of love,
and salvation?

In the church, the office, the shop, the
store or the Sabbath-school, the influences
that stir the heart and ignite the soul with
the light of Christian hope are one, and
noble are they, whose highest aim is to
kindle within the being of the thoughtless
the desire that will lead mankind to high-
er and more useful lives.

We develop just in the proportion that
we exercise the will to do and persevere,
and as "Unto him that is given of the
godly inheritance," so let him live and

strive that the work of the servant may be
well done, and the Master may have pleas-
ure and profit thereby. Kind friends,
you, who have been chosen to lead, direct
and instruct the minds of the future man
and woman, ask yourself, if the "laborer
is worthy of his hire," whether the apology
for the unprepared lesson that chills the
heart and soul of the most inspired, is
worthy of remuneration? Whether the
effort to impart something, about which
you know nothing, is not deception and
worthy of condemnation? Whether the
interest you should have manifested
in your pupils during the week, is not of
a secondary nature, and hence discourag-
ing to those whose ideal of care and kind-
ness, you ought to be? If these charac-
teristics are predominant in your life, as a
teacher in the Sabbath-school, then it be-
comes you to aspire to a higher plain of
spiritual work, that it may redound to the
honor of him whose servant you profess
to be.

But how shall we attain that degree of
proficiency which marks the worthy
teacher in his efforts to impart spiritual
knowledge? There are three important
avenues that lead to this degree of pro-
ficiency among other characteristics that
depend upon the adaptation of the indiv-
idual to his work. These avenues of ap-
proach to a higher order of work are
made manifest under the subject in ques-
tion, The teacher during the week.

First, you are the ideal of those who
look to you for guidance and instruction.
Your every day life, manifested by word,
act and deed, is an index to your fitness
and devotion to your work of teaching.
It has been well said that "The river can-
not rise higher than its source," then how
can you presume to expect your pupils to
rise above the point which you have not
yet attained. How can you exemplify by
your own life, that noblest of all human
virtues, that which made the life of the
Savior the holiest of holies, that which
would bind nations and men in the bonds
of eternal love and unity, and efface for-
ever the knowledge of crime and morality?
How can you, I say, teach your pupil to
love his "neighbor as himself," and "the
Lord thy God with all thy heart," when
your life bears analysis, only when you
stand before your class cloaked in the
robe of righteousness? Shakespeare has
said, "To thine own self be true," and if
your motive be not beyond self, then
away with those things that make your
life and work fictitious, and rise to a
higher level, that reality may crown your
efforts that are weak even at best.

"Let us be up and doing,
Let some truth divine
Shine on our pathway,
O'er the sands of time."

Each day brings its cares, and those
who stand steadfast before the world, bear-
ing the cross that is ours to accept with
forbearance and patience, and whose
daily avocation is the index to a life of
noble attainments will have achieved the
reward of diligence and perseverance,
that is worthy of the faithful, earnest
teacher. A second consideration of the
teacher during the week leads to the ques-
tion of his or her efforts to be interested
in the influences that elevate or demoral-
ize the pupil, at home, at the secular
school or upon the streets. Perhaps the
surroundings of teacher and pupil are di-
verse and unequal. It is possible that
wealth and influence on the part of the
teacher, may lead to an evasion of duties
and an abhorance for the less fortunate
individuals that lay no claims to either
physical cleanliness or spiritual godliness.
To such, your duty is apparent. An ap-
preciation of the responsibility of your
position, will lead you to a departure from
the Sabbath-school until you have a high-
er conception of your worth in the cause,
or your efforts will be directed with un-
tiring zeal toward the raising of the fallen,
even as Christ himself stooped to care for
the poor and needy in his most exalted
position. Does your work then end at
this point? Nay, more. Fellow teacher,
your duties during the week are manifold.
You have but begun the work of caring
for your pupils. First is the home with
its surroundings, that moulds into being
as it were, the child mind and nature.

If those influences be for good, then
your co-operation with parents facilitates
and furthers the work, and your duties
become less complicated. But on the
other hand, detracting influences may bar
the progress to realms of higher attain-
ments. Bad literature, which it should
ever be the teacher's aim to discourage
and supply in its place the elevated and
classical productions of the age that lift
the soul to higher levels and inspire man-
kind with new principles of life and joy.
Not alone the oft repeated stories that ap-
pear in the Sabbath-school journal, about
the good boy and bad boy or girl, until
the pupil loses respect for truth in the
fictitious productions that should repre-
sent reality to the growing mind. Any-
thing that is beautiful will do, whether it
be from Scott, Bryant, Whittier, Holmes
or the Grim Fairy books, is of little conse-
quence for all is God-given that is beau-
tiful in nature, literature, music, or art.
Then there is the day school, the com-
panions, the street, with all of which you
should be familiar, and direct to the com-
mon end of soul freedom.

The third and last consideration of your
fitness as a teacher lies in the most neces-